

THE *Pam 22*
SERMON TASTER:

OR, CHURCH /

RAMBLER.

BEING *12314.R. 42*
1-6

A MERRY and DIVERTING

Description of the Nature and Character of those who Straggle from Church to Church to hear SERMONS.

WITH A

Pleasant Account of the Humours, Management and Principles of the Great PONTIF MACHIAVEL, his *Scarfiars*, *Pick'd-Herrings*, and other fashionable Broachers of Religion, and Politicks. The whole made Publick for the improvement of the WITS of the AGE.

IN A *William*

LETTER

From one Great MAN to another.

Non Ludo Sacris, sed Auditum, quos faciunt.

L O N D O N:

Printed for J. ROBERTS, at the Oxford-Arms
in Warwick-Lane. 1723.

THE
SERMONS
OF
RAMBLER

12314. K. 42

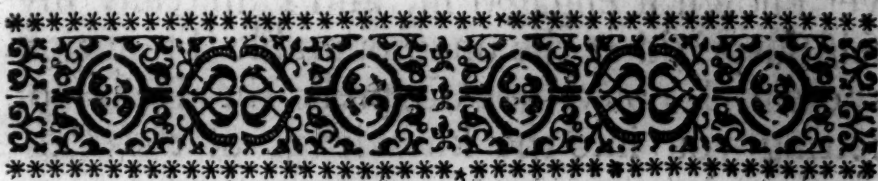
1-6

A
Dedicated to those who
Church to Church to hear
MON
WITH A



THE
FROM ONE GREAT MAN TO ANOTHER
IN A
OF THE
PUBLISHED BY THE
OF THE
OF THE

THE
FROM ONE GREAT MAN TO ANOTHER
IN A
OF THE
PUBLISHED BY THE
OF THE
OF THE



THE
Sermon TASTER:
 OR, THE
Church RAMBLER, &c.

DEAR BILL,

A S the Gaity and Medly of my Temper
 ever led me to a vast Variety in my
 Pleasures, and no part of Life has
 been more pursu'd by me, than
 that of giving an agreeable Change to my
 Diversions ; it may be easily gather'd, all Parts
 of the Town have been hunted by me, and
 nothing at least in which the young Part of
 the World, place either Galantry or Mirth,
 has kept out of the reach of my Experience.
 But as the present Scene of my Life is some-

thing so very different from what you have yet known it engag'd in, and I am really myself Surpriz'd at the unaccountable Transition therein, I could not suppress the Desire of letting you into the knowledge of the Particulars.

OF all things I know you could never have imagin'd Religion would have got into my Thoughts, or that your Friend *Harry* could ever have found any Satisfaction in being the Dupe of the Parsons, or the Companion of the Devotee. But so 'tis I'll assure you; I am to be found at Church every Day in the Week, and on that which is call'd *Sunday*, I seldom miss visiting a Dozen.

I KNOW I have said enough already to give you strong Suspicions either of the turn of my Brains, or the ill Fortune of my Dice. But as there is not Mystery sufficient in the whole of my Narrative, to furnish out one Branch of the Occult Science, nor make even so much as a Free-Mason; you may expect immediately to see the whole of the seeming Obscurity dawn into Light, and the Clouds you are under dispell'd, and dispers'd.

WHETHER it were owing at first to a Quarrel with *Phillis*, or a Slight from *Clæ*, or the taking too much *Physick*, the *Importunity* of a *Dun*, or the *Pains* of a *Clap*; faith I cannot tell which; but Sick and Tasteless of all the Diversions and Entertainments of the Town. 'Tis now above a Year since I found myself in
the

the middle of a Church. Every thing new (you know) naturally Strikes humane Nature on the Gaze, this presently was my Case; a Thousand new Objects crowded themselves instantly on my Eyes, and many of them as I readily fancy'd, not less agreeable than those I had seen at a Ball, or a Play.

T H O' this Account must needs appear wild and extravagant, yet to you who know the highness of my Birth, and the Politeness of my Breeding, and that consequently, all the Notions I had of this kind, was deriv'd from my *Nurse* and my *Chaplain*, which I equally minded, will easily conclude it Natural; however, Time and Observation have given me their Improvements as well as others, and therefore among my other Appellations, you are to know me now by that of a S E R M O N T A S T E R.

H O W E V E R fond you may have generally observ'd me to be in the Choice of my Words, believe me, it is far from my Thoughts, to entertain you with a long Disertation on that of my Present; only thus much you may take along with you, in their positive Parts you must only receive them as determin'd to their Subject. By a S E R M O N T A S T E R then you are always to understand, one who never attends to any thing else. He is often to be found at Church it is true, but has no more friendship to the Service, than the Doctor he hears. Take them in their negative Sense, and

and you must be sure of all things not to suppose a SERMON UNDERSTANDER ; for as the Venerables he hears, generally take care to Preach without Meaning, he Consequently knows it his Part, to hear without UNDERSTANDING.

NOR can it indeed from the Nature of the thing itself be suppos'd, any thing like Use and Improvement can result from his hearing ; for as from the very Spirit and Genius by which he is acted, he must naturally fly every thing of that kind should it fall in his Way ; (which it very seldom does, so Wise he is to be sure in his Choice) so the Bits and Scraps he picks up in so many Places to which he resorts, can only produce such a confus'd heap of Idea's as naturally destroy all connection of Thought, and must render the rational Purposes of Hearing wholly lost, and Consequently all possibility of Improvement either in Knowledge or Practice.

AFTER thus much has been said of the Nominal, and some other parts of my Character, I know you'll think your self kept too long in Suspence, if you are not immediately let into their Meaning, in my own particular Application ; and as 'tis the whole of my present Design to make this known to you, the Curtain shall now be instantly Drawn, and the Scenes in their Order display'd to your View.

HAVING

HAVING already observ'd to you *Sunday* is the Day in which I am more particularly engag'd, I am in the first Place naturally led to the Account of the several steps of my Progress therein. My Lodgings being in the City, 'tis there I generally find my Mornings Exercise. By some Observation I have made of the different Times in which several of the Churches this way begin; I have now so well Calculated the Matter, that I am pretty sure of five, if not six Snips of Pulpit Manufacture, if not of a different Nature, yet at least from different Vehicles before I take a *Whet*, or go to *Dumpling eating*. Tho' amidst the Ramble and Extravagances of our Narrative we can Promise you not to say a *Word of the Pudding*; yet I must take this Occasion to acquaint you of the Necessity of mentioning the *Dumpling*. For as this is the great Ligament that binds our whole Corporation together, to any thing-like Correspondence, thus far to take Notice of it, was at least unavoidable. As we have our set Houses for this Purpose, so perhaps there is not many things odder in human Nature, than the Intercourse we have with each other. Our appearance being generally Ten or a Dozen together, at least three Minutes and a Second is spent on the single Vociferations of *Cook! Dumpling! here! here!* which by the Dispatch and Dexterity of the Menials, being thus got over, the Parson and his Sermon next Commences the Subject.

A N D

A N D here 'tis the Restraint we are just got loose from, I mean that of holding our Tongues, which you know a Man must do in a Church, breaks out to the utmost Mortification of bad Lungs. There is very often Twenty or Thirty of us meet this way for Relief in one Room, and not a Man to be seen whose Lips does not move, there being not one of us but what has for his own Share heard part of at least four or five Sermons; consequently imagins himself full Freight, and must therefore discharge himself of what he has been at the Pains to hear the *Dean*, or the *Doctor*, the *Bishop*, or his *Chaplain* say. This Temper being common to us all, nothing is to be seen with the Eye, but pulling, lugging and picking of Ruffles; nor heard with the Ear, but such a Jargon of Words, as can only well be conceiv'd where the use of Language is ceas'd.

Y O U will easily Collect I am little further concern'd with these Worthy sort of Gentlemen, than as they fall in the way of my *Dumplings*, and are Sharers with me therein; however, as they are all enter'd under the common Denomination of our present ambulatory Sect (for such you are to understand us to be) and I have engag'd my self to you, to give every Particular, I thought I could not but present to you, this View of our social Capacity, that you might know among other important and weighty Matters how many fine, polite, and well

well dress'd Gentlemen I of late have kept Company with.

I KNOW after this I need not tell you the Clock has struck Twelve, nor that my Dinner, my Bottle and my Pipe consequently after employ me till Three; however, then I am a fresh engag'd in my Ramble. The Scene of my Peragrations is now chang'd from the City to the Court end of the Town; and my Dress too I must observe to you, to something more of the Air of the QUAL.

I MUST own this way I find more interruptions in the great Business I go about, to see who, and what is mounted the ROSTRUM, than within the City Gates; *Naturam Expellas*, you know is a forcible Lesson, and it shews itself in my Case. I find my self often more taken up with the sight of the Ladies, than the Parsons; and how is it Possible it should be otherwise, when the one comes to Church as much to be seen, as the other to be heard. However by time and the repeated Application I have made, I am not altogether without my Discoveries, and by this means at least, am so generally acquainted with the Phiz of the Clergy, that hardly any of them can appear but I know them both by Face and Name; and can accordingly distinguish them down from the Right Reverend himself to the Curate of Twenty *per Annum*.

I KNOW from hence, you'll presently be apt to conclude my Acquaintance must be considerably enlarg'd; but I can assure you, you already know the utmost of my Correspondence this Way. You will remember, you and I *Bill*, had never any great Fondness of the Parsons, and the Reason of it was, because we look'd on them as a Set of Men appointed on purpose to expose our Vices, and give some Interruption to our Pleasures; but that part of the Quarrel with them is over, entirely with those at least, to whom I am an Auditor; and the fear, perhaps, it might be call'd Reverence they created in me upon that Account, is wholly turn'd into Contempt and Ridicule.

T H E R E is no doubt, such a Thing as what we call natural and genuine, in all Parts and Characters of Life, and every Deviation from it is, I know not how, distasteful and uneasie either to hear or see. Nature itself is delighted with a due Symetry and Harmony of Parts, and there is nothing can well be thought of so Mean and Contemptible, if it Maintains and Supports a proper consistency herein, but has its Beauties, and consequently Admirers. Hence 'tis, there is nothing more generally taken Notice of, and Remark'd on, than what we call an Inversion of Nature, or which is all one in our Meaning, acting a Part unbecoming, or unfit for our Character. But Custom and the

the Humour of the Town, it seems will admit of Changes even of this kind, and therefore it comes to pass, that since our Parsons are turn'd Stage Players, our Stage Players are turn'd Parsons. Upon this Foundation our Famous Sir *Dick* has entertain'd us lately with a Sermonizing Play, and our Priests to be even with him, generally present us with Comical Sermons; in short *Bill*, Matters are of late so order'd, that if you have a Mind to be Merry you must go to Church, and to sleep you must go to the Theatre.

AFTER I have told you so much I know, you'll readily account for my going to Church upon Principles more natural to me than those of Religion; and as I expect your first inquiry hereupon, will be concerning the *Dramatis Personæ*, I am already prepar'd to anticipate you therein. However, take this with you before you condemn the Performances of our present Set of Comedians, they are but as yet in their Infancy, and but beginners, and therefore must be suppos'd first to tread the Stage in Farce, before they can be admitted into the more regular Parts and Spirit of Comedy.

HAVING premis'd thus much, I am now to acquaint you the Chief Actors, and Parts I am to Point out to you in our present Drama, as from whom you may be sure to find Entertainment and Diversion, are the *Panegyrist*, the *Man of Temper*, and

Faults on both Sides. A particular Descant on the Character and Management of these three sorts of Characters, in our very Reverend Gentlemen will let you into the whole of what you are at present to be appriz'd of, and give you at least a competent Idea, of some of the most remarkable Discoveries, I have made since my engagement in Church Rambles. And first, then of the PANEGY-
RIST.

THESE are a sort of Reverend Gentlemen you may know by a redundancy of Superlatives, with which their Diction always abounds. Those which you will never miss of are *most Just, most Wise, most Merciful, most Benign, most Excellent, most Religious, most Gracious, most Able, most Active, most &c.* Faith I cannot remember half of them, but I can tell you what these Reverend Gentlemen mean by all of them, viz. a GOOD LIVING. For as our Friend * *Jonathan* tells us of his Dedicators of an inferior Class, *whenever they give their Patrons a most bountiful Heart, you may be very sure the Author has, a most empty Stomach;* so our present Reverends never lay out their Fustian and Turgencies, without some Expectation of more solid Returns. 'Tis true the hungry Part of the Parallel wont hold, they being generally to

* Dr. Swift

be known by their **SCARVES**, and those Corpulencies which they bring from the Tables of the Great; however, in this they are generally agreed, that a **DEANERY** is a very good Thing, and something must be done of this kind to get it.

BUT five or six Hundred a Year is never without a competition of Candidates, and such too will be in the way, that use that old fashion'd Word call'd Merit; by this means a great many Jostles, and kicks of the Shins must be given by our **SCARFIANS** to their Betters, before they can get so much as to the first Round of the Ladder: To this end Defamation and Slander is dealt about by them as thick as Hail. One is a *Papist*, another a *Jacobite*, a third *High Church*; and all this shall be said only upon some Opposition made to the Right Reverend, you know who, or contending perhaps warmly for the Deity of his Saviour, or the Right of the Church he is Sworn to. Besides this, there are five or six Words to which every thing else must give way; and those are **PROTESTANT, BRITON, LIBERTY, CONSTITUTION, ARBITRARY, TYRRANY, &c.**

——— *Spargere Voces*
In Vulgum Ambiguas, & quærere Confusus arma.
Virgil.

AT the bare Sound of these, without either Meaning or Justice, or Sense in the Appli-

Application, all Tongues must be silent, and the reach and Profoundity of the Orator left Indisputable.

I K N O W now you think all this is Jargon and Nonsense, and what to you is entirely unintelligible: And I must from hence observe to you this shows the Mystery, and is indeed the very Essence of Sermon Tasting. For every one of these Words now are so perfectly Intelligible and Comprehensive to me, that at the bare Sound of them, I am always struck with Admiration of the Excellences and Beauties of the Preacher. Its true at first sight, as they seem here, loosely and incoherently jumbled together, I my self was at a loss to apprehend wherein their Energy and Force could lie, but time and proper hints from the Learned in my Profession, has let me into the whole of the Arcanum.

T H E Original of the Art is to be taken from our present High Pontif *Machiavel*, who tho' he has a proper Title to the regular Methods of Practice, has of late mightily affected the part of a Quack. It was ever observ'd by those who took the most early Notice of him, that he was one of the best Posture-Masters in the World, and such has been his Dexterity therein, that some have been tempted to think his familiar P I L L A N E R I O had some assistance from the *Devil*, as well as the *Pope*, or else he could never have made his Master so exquisite an Artist.

But

But Rope Dancing and Tumbling growing out of Use, this part of his Qualification has been laid by, and not content with many advantages he has made himself in the Mystery of Quackism, he has now hir'd all the PICKL'D HERRINGS he could possibly rake together to join with him in laughing such a thing as regular Practice out of the World. The Success he has had therein, and the Eminence he stands on thereby, naturally attracted the Gaze of the SCARFIANS, and tho' there are few of them that have so much Cunning; yet none of them but equal him in Ambition, and consequently push all they can to place themselves as near him as may be.

Sicut Senatus, & ita Cives.

IF *Alexander* the Great has a wry Neck, his Courtiers must have the same; no wonder therefore where the Meaning is the same, the sounds should Correspond. We all know in military Discipline the WATCH WORD however unintelligible to others, is very well understood down from the General even to the Centinel among those for whom 'tis design'd. Words therefore are but Arbitrary Sounds, and determin'd only in their meaning by common Consent. From hence then you will easily collect the Words *most Just*, *most Wise*, &c. Signify at least a FAT DEANYY,

NERY, *Liberty, Constitution, Protestant*; and so of the rest about two or three Hundred a Year, and so by the use of this Key you will be able to decypher the whole of our Myſtery, and upon a little Application be as compleat in the Art of *Sermon Taſting*, as your humble Servant himſelf.

HAVING thus let you into the nature and import of our Diction, at leaſt in that which we have call'd the *Panegyric*al Part, we promis'd next to give you a View of our preſent Set of Reverends, as they call themſelves, or at leaſt love to be called M E N O F T E M P E R.

AND Men of Temper they are, but perhaps the oddeſt one you ever heard of. Whether it is that they conſider their preſent Poſſeſſions as only Annuities for Life, and that giving up every Thing that might be ſuppos'd to reach and benefit their Succeſſors, is the beſt way of ſecuring what they Enjoy themſelves; or whether they are of late really grown Sick of the Caſtock, and begin to fancy they ſhould make a better figure in a Red-Coat, than a Black; or whether, which indeed is moſt likely, they have no Thought of diſtant Conſequences at all, but are wholly funk and ſtupify'd in their preſent Luxury and Appetite, and look no farther than what they find themſelves at preſent poſſeſ'd of: Thus much is very certain, they all of them with their GREAT PONTIF at the the head of 'em,

as

as effectually join in every Step and Method as must in the Consequence totally destroy them, as if they were immediately acted and set at Work by their most open and avow'd Enemies.

I NEED not I suppose tell you a Scene of this Nature is the greatest Pleasure in the World to me, the open Hostility you and I *Bill* have ever maintain'd against the Parsons will of itself Suggest this; however I cannot but give you the Pleasure of laying before you some of the Particulars.

I TOLD you before we took the beginnings of this Conduct which we at present call TEMPER from our GREAT PONTIF MACHIAVEL, whose present Blandishment and Success has drawn the SCARFIANS to so general an imitation of his Example. By his Influence then and the assistance of his Auxillaries the merry Army of PICKL'D HERRINGS and JACK PUDDENS which we before observ'd were entirely attach'd to him, it is not to be doubted but our SCARFIANS will bring down the Gown and Cassock to the common Derision of our Boys in the Street, and Join them with the *Pope* and the *Devil* in the Fewel of our Bonfires.

YOU know 'tis a part of the Title the Kings of *England* have born this many Years, viz. *The Defendor of the Faith*. These Words now have been particularly Singl'd out by our PONTIF and his SCARFIANS, as

first to be Quarrel'd with, and Tumbld down. The method has been us'd to Errace them, has been by Scattering a little *Jesuits Powder* over them, call'd in the Vocabulary of M O D E R N T E M P E R the *Pounce of Moderation*, which leaving a perfect clean Place where the Characters us'd to Stand, they have been since fill'd up with these Words, *viz.* T H E C I V I L P O W E R H A S N O T H I N G T O D O W I T H R E L I G I O N. You know *Bill*, you and I us'd to be damnably Hamper'd with what the Parsons us'd to call Subjection for W R A T H, and therefore expect you will Congratulate with me, the Zeal of our P O N T I F and his S C A R F I A N S in quitting us of that Difficulty.

I T may be easily Suppos'd it would soon exceed the natural Compass of our present method of Correspondence, to give you the whole *Dogmata* of the several Reverends, a part of whose Audience I am one; however, our P O N T I F and his S C A R F I A N S with the help of their J A C K P U D D E N S having thus, as they think, entirely riggl'd themselves out of all Danger from *Civil Sanctions*; their next part is to Labour such a general Looseness and Uncertainty, as will naturally quit the World of all apprehension, or fear of any other. Nothing to be sure can Discharge this Part better than they have done. By a string of Words which they constantly made use of in this Argument, they have thrown

thrown such a mist and perplexity round them, that the clearest and best Reasoners of their Antagonists have found impossible to dispell. I need not I think, tell you those Words are P E A C E, L I B E R T Y, M O D E R A T I O N, P R O T E S T A N T, R E F O R M E D, &c. but the pleasure I take in seeing them so bandy'd and play'd about to the Confusion of what a very few old fashion'd Fellows call common Sense and their Bibles, is what I cannot but observe to you. I know you will Congratulate with me, to find the Parsons do that Work for us themselves, which we were never able to effect, and tho' I must own, I envy them the whole Honour of the Atcheivement: Yet I cannot deny them thus much of Acknowledgment for what they have done.

H A V I N G given thus far an Account of the nature and most remarkable Principles of our present S A G E S of T E M P E R, I am led next, further to observe to you, yet some farther Addition we have lately gain'd in our A U X I L A R Y F O R C E S. We have then besides our G R E A T P O N T I F M A C H I A V E L, his M I M I C K I N G S C A R F I A N S, and L U D I C R O U S B U F F O O N S; all the D I S S E N T E R S and several S E C T S of the Kingdom to a Man, of our side. Whether the methods of seeming Sanctity, or real Hypocrisy has of late grown stale upon their Hands, or the M E R R Y A N D R E W S we have engag'd, has won them

over, as by the Encouragement given by them to their Works, we have some Reason to think ; certain it is, we have them upon all Occasions ready at our call. The Part we allot them is, (as they had ever a good Talent at bauling) to Cry out T R E A S O N and P O P E R Y ; which tho' it does very little hurt to the *Pope*, is sure to raise the *Devil*, and serves to Stun, Fright, and silence those with the Noise, who are not otherwise to be Answer'd.

A N D now I have mention'd the Word P O P E R Y, I cannot but here take Notice of the great use it is to our P O N T I F and his S C A R F I A N S. When I was first their hearer, it gave me a little Amusement, to see those Reverends, who talk so much of Moderation very often foam in the Mouth : But afterwards upon better acquaintance with their *Zeal against Popery*, I was easily reconcil'd to the Phenomena. You are to know among their other excellent Talents, both our P O N T I F and his S C A R F I A N S have got the best Art of scolding the World was ever yet entertain'd with. When they have a Mind to abuse a Man damnably (as you and I call it) their way first is, to extol and raise to the Skies the *greatness of his Learning and Parts*. Their intent by this is to convey to their Audience an Idea, how formidable and consequently Dangerous, the Monster must be, should he not be entirely as is their cant Phrase

Phrase a Protestant: After this comes a long Story of raw Head and bloody Bones about *Queen Mary*, and Fires and Faggots in *Smithfield*; then all Foam and Spittle comes out, the Word Succession. Then again, all Meekness and Temper, *they are a fraid, and they wish, but ——— it ill becomes them ——— only the common People will say ——— and after so much Grounds; then Good and Gracious, and Pious, and Excellent, and Jesuits, and Mines, and Gunpowder, and wishing to be Cardinals, and the Pope and the Devil, and ——— faith I am like Saul among the Prophets, and have got some of their Spirit. But however, this is only by way of Sampler.*

I MENTION'D to you as a third Part of the Management of our PONTIF and his SCARFIANS, their common Cry of *Faults on both sides*. This is what you will constantly hear on the Thirtieth of *January*. After the Curtain is drawn, or the PONTIF, or one of his SCARFIANS has mounted the *Rostrum*; the first thing you are presented with, is the goodness and sweetness of Temper of the Orator himself. He good Man, is not for *ripping up old Sores, nor aggravating Matters only of one side, to clear the Guilt of the other*. 'Tis true, the cutting off the Kings Head was a Fact to be detested, and if any Words of his could aggravate it they should not be wanting; but this is only to be laid

to the Charge of the FELLOW with the MASK, or he that struck the Blow; as for those that bought the AXE and whet it Sharp, they are only to be consider'd as following their lawful Callings, and laying out their Money in such ways, as were consistent with the native Rights and Liberties of true born *Englishmen*, (or which is a Word they are generally more fond of) BRITONS. But should there happen to be one or two more concern'd in this Matter, besides the immediate Executioner; one thing however, you are Particularly to be warn'd against, not to lay any thing of this to the Charge of those good and holy Men who enter'd into a holy Covenant to take Care of his Person; nor in the least doubt of their Sincerity herein, because they *told him so in all their Addreses*, and tho' their was some Powder accidentally set fire to at *Edge-Hill*, and some other Places where the *King* happen'd to be present: Yet this only was an exercise of their proper Rights and Liberties; and trying their Pieces against the Time his Majesty should call them to make use of them. Thus much all the World must allow that has read any thing of the History of those Times in which the Matters pass'd, that all the good and holy Men, excepting one *Oliver Cromwell*, *Serjeant Bradshaw* and one or two more, declar'd not only against the Kings Murder by a *public Remonstrance*, but in all their Addreses to him, declar'd

clar'd in the most solemn Words, themselves, *to be his most Dutiful and Loyal Subjects*; and tho' sometimes by the interest they had in Providence, his Majesty might receive an unlucky kick of the Shins: Yet they had nothing worse in their Thoughts than making him the MOST GREAT AND GLORIOUS KING.

AFTER having given this true and faithful Account of the whole History of this Matter, our Orators next Work is to draw it to Doctrine and Use. As to the Doctrinal Part, the first and prime Point that is to be laid down is, that, he that Distinguishes well, Argues well, and therefore, we are to take great care we do not Condemn the first *beginnings* and steps taken in this Matter; with what was afterwards Transacted by the FELLOW in the MASK, and two or three more. And this will lead us fully to justify and applaud all those truly Worthy PATRIOTS, who in their noble Struggle for Liberty began, and carry'd on a War; or if you will in other Words, That there was in the Days of our Fore-fathers, a Zeal to destroy the King and all that adher'd to him, by Fire and Sword, tho' at the same time this Zeal did not agree to do the same thing by the *Axe*, or the *Gibbet*. As the reasonableness of this Distinction cannot but be readily seen, so the least attendance to the History itself will let us know it was then made;

made; the good and holy Men that agreed in the one, publicly declaring their Detestation and Abhorrence of the other.

Secondly, T H E next Point is an Inference from the former, that therefore it is unreasonable to cast the fault of the *Axe*, upon the *Musket* or the *Bullet*, as if the Good and Righteous Men who made use of the one, were any ways chargeable with, or accessary to the Guilt of the other.

Thirdly, W E are to observe that an *Axe* is an *Axe*, and a *Bullet* is a *Bullet*, but can never be prov'd to be one and the same Thing.

Forthly and lastly, T H A T therefore, tho' the one is Lawful to be us'd, the other is not.

T H E use to be drawn from the whole is, That tho' those Persons are to be commended who did then; and now justify and maintain the Piety of the use of the *Musket*, and the *Covenant*; who were a great many, and consequently all Good and Holy Men: Yet the *Fellow* with the *Axe* and the *Mask* is not so much to be justify'd, because he had not so many on his side, and appear'd too besides, asham'd to show his Face.

I H A V E

I HAVE taken this Pains to lay before you not only the Doctrines, but the Logick made use of on these occasions, that you might the better apprehend the Conclusion, or great Maxim drawn from them, *viz. Faults on both Sides.* For tho' by this view of the Matter, we may be led utterly to condemn the CONCLUSION: Yet notwithstanding we are still to approve of, and justify the BEGINNING.

BESIDES this in the general, we have a set of Words yet more particular, which serve very well to Soften and Extenuate what was done even in the final Issue; such as PASSION, INFIRMITIES, MISTAKES, DESPERATION, &c. By which should there happen to be any truly *Sincere, Good and Holy Men* at this Time, who take the one, only to be the necessary and natural Consequence of the other; we make it appear we are not altogether without *proper Temper* even towards them, and that the Difference between us is not so great as to be wholly Irreconcilable.

NAY farther in this Argument, we are ever ready to give them this excuse at least for their *Mistakes*, that the first Provocation took Place on the other side, and if they did run their Resentment too far, the King and his Party were the first Aggressors; and therefore might at the least, so far have blam'd themselves for what happen'd.

OUR PIOUS PONTIF and his SCARFIANS, having thus for about half an Hour entertain'd their Audience in this fair candid and impartial Manner, according to their several and great Abilities; proceed next to draw their good and excellent Doctrines and Reasonings to Use and Application.

AND here to strike the Matter home to its first Root and Foundation, we are warn'd in the most Pathetick and Earnest manner to take care of, and make the most early Opposition and Stand against all such Enchroachments on our Liberty, as were made in those Days of our Fore-fathers; least in the consequence some should, as in the Case before us, mistake an *Axe* for a *Musket*; and again Act over the same sad Scene, which they had been that Day deploring and showing with such irresistible Art, and Oratory the horrid, and execrable Guilt and Enormity of.

O H *Bill*! were you to hear as I have often done, our incomparable PONTIF and his SCARFIANS, with all the sweetness and mildness of an Angel, and yet with all the Energy and Force of Demonstration, expatiate upon this Occasion. What flowers of Rhetorick, what beauties of Eloquence, how attractive and charming is *Liberty* dress'd up by them, and yet with what Sweetness and Temper are the *Mistakes* of it reprov'd, you would surely find the same Improvements and Edification in hearing them as I have done.

UPON

UPON the whole then, and to Collect what has been here presented in one short View: Let us imitate the Zeal which was very justly and properly shown in the use of the *Musket*, which was visibly design'd and intended against the King and his Cavileers only, for the Preservation of their just Liberties; but let us fly from that of the *Axe*, because that was an Instrument was never us'd upon the like Occasion.

THESE being the most remarkable Parts I have as yet observ'd in our GREAT PONTIF and his SCARFIANS, I am lastly led to give you some Account of his PILKLD HERRINGS. You will remember I before told you our PONTIF did not take these merry Mortals into his Service till the whim took him, to take on him the Part of a QUACK. They were little known in the World before he had thus engag'd them; however, they soon grew of great use to him in the Sale of his Packets. They who are well vers'd in the Localities of *Alleys* and *Garrets* in the obscure Parts of the Town, tell us, they knew several of these fine Gentlemen by the Character which their Landlady's gave them. Thus much is agreed to, they were Men of Mortification, having neither Shoes to their Feet, nor Shirts to their Backs: However, MACHIAVEL was soon acquainted by his familiar PILLANERIO of what use they might be to him, in his new Project of

D 2

vending

vending his Pills, and was agreeable thereto, detach'd to summon them into his Service.

YOU are to know at this Time, our PONTIF had by him a considerable quantity of an *old bitter Drugg* call'd *Phanaticism*, which mixing up with a little *Oil of Temper*, and about the same quantity of the *Opium of Moderation*, and the whole Sweeten'd with the *Sugar-Candy of Free-Thinking*; he made altogether such a Composition, as he judg'd, and was not wholly mistaken therein, would be generally Swallow'd. Having thus fix'd his Materials, and made some up into *Pills*, some *Bolus's* and some *Draughts*; his next Work was to write Bills in order to their Recommendation. The regular Practitioners looking therein, gave the World notice of the poisonous Nature of his Preparations, which he knowing not well how to Answer; here 'twas he found he had occasion for his PICKL'D HERRINGS, and from that Moment enter'd them into his Service.

A whole Poffe hereupon, lifting themselves under his Banner, all Parts of the Town were fill'd with his Packets. The regular Practitioners were every where thrown Dirt at by his PICKL'D HERRINGS, and in short, so well was the whole of the Management, that few of them had so much as the Courage to walk the Streets. *Newswrights, Playwrights, Journalists, Flying-Posts, Pasquins and Gazetteers*; all joining in one Cry for our GREAT PONTIF

PONTIF and his Packets; 'tis impossible to describe the swelling Torrent of his Success. Grateful therefore for the Services these latter sort of Gentry had done him, as well as his SCARFIANS, he gave them each their particular Encouragements.

NOTHING can well be more Diverting, than the management of these Fellows in all Parts of Town, and Country. There is not a Coffee-House, no nor scarcely a blind Ale-House, where either some of their Composition or Persons are not to be found. It is exceeding Merry to see what great Casuists, and profound Politicians our very Cobblers and Tinkers are made by this means, and how Common and United all their Zeal appears against the regular Practitioners. Betwixt their *Ale* and their *Journals*, it is wonderful to see the Discoveries they have made; and yet more so to hear how they all agree in the Praise of our GREAT PONTIF and his Packets.

I KNOW from what I have here related you will see more in the Business of *Sermon Tasting* than you could at first have imagin'd, especially when you see the knack on't thus got in all the Parts of the Town. As we are perfectly agreed in our *End*, you will not I am sure, altogether disapprove of what has here been presented as no inconsiderable *Means*. Our Business you know is to overcome, and if this be an effectual way to do so,

so, that alone will Recommend it. The old saying is, *a Word to the Wife*, or to Speak more like a Scholar, *Vir Sapit qui pauca loquitur*. You'll think I'm Drunk now, because I talk Latin, but faith you're in the Wrong on't, for I'm of the sober Party.

HAVING given you this muster Roll both of our Party and Qualifications; were you an eye Witness of the Success that goes along with us, you'd readily entertain the hope, that the greatest Things may be done by us. This happy effect we find in all Companies, that of all Men in the World the Parsons are least to be minded. I need not I suppose so much as hint to you to what Glorious purposes this Spirit of Liberty push'd to its full extent may be brought to, but thus much I have thought fit to mention, that you might have the Pleasure of seeing us got thus far. Our PONTIFF at present lies Dormant, basking in the Sun-shine of his Success, and pleas'd to see the Operation of his Pills; but nothing can be more busy than his SCARFIANS and PICKL'D HERRINGS; we only want you to head us, and then we should be Compleat.

AND now having laid before you several of the particulars of Use and Improvement I have gather'd in this my New to you at least Method of Life I have been engag'd in; I
promise

promise my self you will find more reason
for going to Church, and entering our So-
ciety than you could at first have expected,
and will consequently for the future be my
Companion in these, as well as other Ad-
ventures. Your Concurrence so far I expect
in your next, and am in the interim your
Affectionate CHUM,

Harry Wildair.



F I N I S.

[3]

I promise may tell you will find more reason
for going to Church and entering our So-
ciety if you could not find have expected
and will respectfully for the future be my
Companion in this as well as other Ad-
ventures. Your presence to me I expect
in your next, and in the interim your
Affectionate Son



Henry Williams

FINIS